9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
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choice resting on the general consent of the tribe. He whom the previous laibon had held in greatest esteem, and trained and nominated for the office, would normally be chosen. The past reputation of the candidate would, however, be a matter for consideration; if someone, other than the deceased's choice, had proved himself extremely powerful, it is possible that he would be chosen, for fear of the consequences were he overlooked. The maxim of English law, that none should benefit by his crime, is also applied. For the death of a laibon is as a matter of course attributed to witchcraft by a fellow Engidong, and the first step in choosing a new laibon is to ascertain who killed the old; such person is automatically barred from succession.

It has been represented that the above theory of late development of the institution stands or falls on a Masai legend. The answer to that is that very few legends are found without some foundation of fact, and secondly that there are many indications that it is a feature not fully assimilated by the Masai organisation.

B. **Pre-European Functions of the Laibon: Raids and War — Age-grade ceremonies (with certain restrictions) — local ceremonies — tribute — supposed administrative actions.**

Immediately prior to his death in 1890 Mbatian was living at Namanga, but had previously lived, as had his father Subet (8), at Lashaine Hill, immediately below the Mondul District Office. He was nominally the official laibon for the whole of the tribe, though his brother Mako lived and practised as a laibon at Engutoto lol Mako, in Ngorongoro Crater. It is also significant that Thomson refers to "the important Lybons (medicine men) Lengobe, Mbaration, and Lembarsacout," without singling out Mbatian as the leader. If he in fact occupied the position, bordering on chieftainship, that many Masai elders would have us believe, it is improbable that even an early traveller would fail to note and comment on it.

There can be little doubt that at this time a laibon's chief functions were:

i. Dispensing charms for raids.
ii. Supervising and blessing the age grade ceremonies.
iii. Propounding the ritual and giving charms for local ceremonies, concerned with fertility and disease (both human and bovine) and with rainfall.

It is probable that any acts which he performed in the executive sphere arose from these three main duties, which must now be examined more fully.

In the matter of providing *charms for raids*, it should be noted that raids are divided by the Masai into two types, major (*ol orora*), and minor (*ol wamba*). Both these names also signify a group of moran fitted out for war, the former larger than the latter. A third term, which might well be recorded here is *o remore*, signifying a fight with spears, more particularly the deliberate killing of an alien for the purpose of acquiring a reputation.